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AN

ESSAY

UPON THE

Fourth and Fifth Chapters

OF THE

REVELATION.

SHEWING

That the Church of *ENGLAND*

B. L. E.

Is particularly deſcrib'd in thoſe Chapters.

By WALTER GARRETT, Vicar of *Titchfield* in *Hampſhire*; ſometimes Fellow of Trinity-Colledg in *Cambridg*.

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To their Most Excellent Majesties

WILLIAM and *MARY*

Our most Gracious King and Queen.

May it please your Majesties;

THese Papers are not prostrate at your Royal Feet for Patrociny; they beg nothing of your Majesties, but Pardon and Acceptance: They need no Shelter; the Winds never hurt such Shrubs as these: but if they need *it, they* deserve *none. This Address therefore is purely the Result of a certain rapturous Excess of Joy and Gratitude, for that late wonderful Deliverance of this Church and Nation, which it has pleas'd Almighty God to give us by your Sacred Majesties unparallel'd Vertue and Conduct. Such elevated Affections will be offering something, even tho they have nothing fit to offer. I only say, that my* Design *is good; which is to make it evident to your Majesties, and to all the World, in my way (that is, by Scripture-Prophecy) what a* Heavenly *Church, even in the Esteem of God himself, your Majesties have sav'd from Ruin. May your Reign be made as glorious and as prosperous in protecting it. And let it not be imputed to me as a Crime, if in my Zeal for my Holy Mother, I assume the Freedom for this once, to declare to your Majesties what I seem to have learn'd from the Word of God, That in covering the establish'd Church, your Reign will be truly glorious and prosperous.*

Your Majesties may also have the satisfaction here to see how highly God has own'd your Royal Protestant-Predecessors

and Progenitors. And as my Method leads me to it, I doubt not but, by God's Assistance, to shew as great Things of your Majesties, when once I have prepar'd the way for it. In the mean time the whole World is Witness, that You are the chosen Servants of Jesus Christ. Chosen, I mean, not by Man, but by God only. For how can that Act of Man be call'd a Choice, that was so apparently over-rul'd by an Almighty Hand, justified by so unquestionable a Right, extorted by so irresistible a Merit?

I conclude with my hearty Prayers for the best of Princes in the best of words, which are those of our Common-Prayer-Books (so We *call them, but* God *calls them* * Golden Vials full of Odors, which are the Prayers of the Saints) *That the* King of kings, and Lord of lords, the only Ruler of Princes, would so replenish You with the Grace of his Holy Spirit, that You may always incline to his Will, and walk in his way: Endue You plenteously with Heavenly Gifts, grant You in Health and Wealth long to live; strengthen You that You may vanquish and overcome all Your Enemies; and finally after this Life, grant that You may attain Everlasting Joy and Felicity, through Jesus Christ our Lord. Amen.

* *Thus our Common-Prayer-Books are called,* Rev. v. 8.

I am,

Your Majesties most Obedient Subject,

and Servant in the Lord,

WAL. GARRETT.

An ESSAY *upon the Fourth and Fifth Chapters of the* Revelation, *ſhewing from the principal Characters of the Viſion, that the Church of* ENGLAND *B. L. E. is particularly deſcribed therein.*

MY Deſign at preſent is not to give an Explication of this Viſion, κατὰ πόδα (as they call it) but only to repreſent the main Strokes of it. And becauſe I intend to be very ſhort, I ſhall forbear all prefacing, and content my ſelf with only minding the Reader, That in a late Book, entitled, *A Reſolution of three Queſtions*, &c. I have clearly prov'd (for ought I find to the contrary,) 1. *That the fourth and fifth Chapters of the* Revelation, *are properly a Prophecy of things to come to paſs after St.* John's *receiving the Viſion of them.* 2. *That by* Opening *the ſealed Book,* Rev. v. *is meant, or prefigur'd the* Explaining *of it.* 3. *That by the* Throne *in both thoſe Chapters is meant a Throne of God on* Earth, *and not his Throne in the higheſt Heaven.* From theſe Principles, which I take to be evidently and demonſtrably certain (for which I refer my ſelf to the afore-ſaid Book,) I now come to give ſome general Account of the meaning of the Viſion.

And ſince it appears, that the ſaid Chapters are a continued orderly Relation of Things ſeen by St. *John*, as Types of Things to come to paſs *after*, and which were not in being at the time of his receiving the Viſion: if in looking forward from that time, we could but pitch upon any one remarkable Paſſage in the Viſion, and apply it certainly to its proper Event, we ſhould be in a very fair way of expounding the whole Prophecy, ſo far as it is fulfilled; it being no very hard matter for thoſe that have any skill in the Prophetic Stile, to apply Prophecy to Hiſtory, when they know whereabouts to ſeek for it. Now, if I be not very much miſtaken, the ſecond Verſe of *Rev.* v. is of that Nature; I mean, ſuch as may certainly and irrefragably be applied to its proper Event. Here therefore we muſt fix our Engine, (to wit, upon the Point of Time referr'd to in that Paſſage) if e're we hope to move this dark Prophetic World (which,

like the Natural one, consists of Heaven, Earth, Sea, and Creatures in them) into some better Light, than it has yet been view'd in.

The words of *Rev.* v. 2. are these, *And I saw a strong Angel proclaiming with a loud Voice, Who is worthy to open the Book, and to loose the Seals of it?* That by *Angels* in the Vision, are meant *Men* in the Completion, there needs no other proof than the unanimous Consent of all Interpreters whatsoever, who thus expound the *Angels of the seven Churches.* But I have more particularly * prov'd, as to the Prophecy we are now upon, that it concerns only things that were to come to pass on *Earth*; and consequently this Angel must be some mortal Man. But it cannot be any Man of an *ordinary* Character; forasmuch as he is set forth to be a *strong* Angel, and said to have proclaim'd with a *loud* Voice. The Substance of his Proclamation we have in these words, *Who is worthy to open the Book, and to loose the Seals of it?* The Book is the same which the Lamb takes out of the Hand of the Sitter on the Throne, *Rev.* v. 7. and opens, *Rev.* vi. 2, &c. where also we have the Contents of each Seal set down in order. By *Opening* its Seals, is meant *Explaining* it; and, by being *worthy* to open them, is meant being *able* to do it; as it is expounded in the very next Verse, *viz. Rev.* v. 3.

* See *Resol. of three Questions*, pag. 15, 16, 17, *&c.*

Let us see now if we can find, in all the time from St. *John's* receiving this Vision downwards, any such Person, being a Man of extraordinary Quality, to have made a publick and solemn Proclamation in the hearing of the whole World (as it were) to the aforesaid purpose, and we may certainly perswade our selves, that He is that very Person referr'd to in the Prophecy.

One I know, that fully answers every one of these Particulars; and I believe the whole Series of History from St. *John's* time to ours, affords no other Instance. I mean King *James* of famous Memory, in his Preface to his *Apology for the Oath of Allegiance*, *pag.* 108. *lin.* 1, 2, &c. It cannot be denied but K. *James* was a *strong Angel*, as being Soveraign Monarch of three flourishing and potent Kingdoms. And it is as evident, that he spake in that Preface with a very *loud Voice*; for he inscribes it himself expresly, *To all Christian Monarchs, Free Princes, and States.* So that he must needs have been heard far and near. If therefore his Proclamation be for Substance the very same with that in the Prophecy, what doubt can remain, but that the Prophecy is to be expounded of it; and that its Author, the King, is that strong Angel there spoken of?

We must know then, that this good King, after having given his *Conjectures* (as himself calls them) upon several Passages in the

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SEALED-BOOK, endeavouring to find the Antichriſt in them (as may be ſeen in *pag.* 84, 85, 6, 7, 8. *&c.*) concludes that diſcourſe in theſe words (p. 108. lin. 1.) *My only Wiſh ſhall be, That if any Man ſhall have a fancy to refute this my Conjecture of the Antichriſt, that he anſwer me orderly to every part of my Diſcourſe; not contenting him to diſprove my Opinion, except he ſet down ſome other Method after his Form, for Interpretation of that BOOK OF THE APOCALYPS, which may not contradict no part of the Text, nor contain no Abſurdities. Otherwiſe it is an eaſy thing for* Momus *to pick quarrels in another Man's tale, and tell it worſe himſelf; it being a more eaſy practice to find Faults, than to amend them.* Theſe are the King's own words; ſo plain and applicable of themſelves, that without troubling the Reader with any Remarks upon them, I appeal to his Judgment and Conſcience, whether he do not think them to be the ſame for ſubſtance with the Proclamation in the Viſion, *Who is worthy to open the Book, and to looſe the Seals thereof?*

Since therefore every Particular anſwers ſo exactly to the Viſion, and the Caſe is ſo uncommon and extraordinary, that nothing like it can be produc'd from the beginning of the World to this Time, we muſt never hope to attain the ſenſe of any Prophecy, if we cannot ſee a Truth ſo manifeſt as this is, *viz.* That in our Gracious Soveraign King *James* the firſt, was fulfilled that which is foretold *Rev.* v. 2. of the ſtrong Angel proclaiming with a loud Voice, *Who is worthy to open the Book, and to looſe the Seals thereof?* And though this Truth (as many other things) may ſeem ſo ſtrange at firſt, that we ſhall hardly truſt our very ſenſes in atteſting it: yet (being grounded on ſo certain Evidence) I make no doubt but when a little thinking ſhall have rendred it familiar, we ſhall eaſily acknowledg it.

Taking therefore this ſo unqueſtionable a Truth for our Key to the whole Prophecy, let us try if we can penetrate any further into the Receſſes of it; by taking a general view of ſome of the moſt remarkable Paſſages that precede, and ſome others that ſuccede this of the *ſtrong Angel proclaiming*.

If we look backward, we find in the Verſe next before (*viz. Rev.* v. 1.) The Sitter on the Throne repreſented with the *ſealed Book* in his *Right Hand*. Can any thing be conceiv'd a more lively and natural Reſemblance of *THE DEFENDER OF THE FAITH* (the peculiar Title of our Kings) than this? Who knows not that the *right Hand* is both the Inſtrument, and the Symbol, of pow-

 erful

erful protection? And as for the Book, it is manifeſtly a part of that Sacred Volume, wherein the whole Faith of a Chriſtian is comprehended. And it is withal, ſuch a part of it, as perhaps no King in the whole World has ever taken in hand to that purpoſe as the King we ſpeak of did, who is as zealous in expounding it, as any Interpreter we ſhall meet with. From hence therefore there ariſeth another great aſſurance to us, that the former part of *Rev.* v. is a Prophecy relating to the Perſon of that excellent Monarch.

Obj. But how comes the King to be repreſented as *God*, ſitting in a Throne, *Rev.* v. 1. and in the very next *Verſe*, only as a *ſtrong Angel*, *i. e.* a *Miniſter* of God? I anſwer; Becauſe in *DEFENDING the FAITH* of that Book with his right Hand, he did the part of a King, or earthly God; but in ſhewing himſelf ſo ſollicitous for the underſtanding of it, he appear'd but like a Miniſter, or Divine, or (in the phraſe of the Apocalyps) an *Angel* of the Church. It is the King's own diſtinction; * *I thought it* (ſays he) *not comely for me being a King, to put my Name to Books concerning ſcholaſtic Diſputations, whoſe Calling is to ſet forth Decrees in the Imperative Mood, &c.* Whence you ſee how fitly (even according to the ſenſe of the King himſelf) he is ſet forth in the firſt Verſe as *God*; in the next, but as an *Angel*. Tho even in that, his Character is obſerv'd in a great meaſure, he being repreſented, not as an *ordinary Angel*, but as a *ſtrong* One, with a *loud Voice*. In like manner, and for a like reaſon, the ſame Perſon who is call'd at *Verſ.* 5. a *LION*, is in the very next exhibited as a *LAMB*.

* Pag. 4. of the Preface before cited.

From hence I ſhall deduce this Corollary (which alſo every Particular hereafter to be diſcuſs'd, will confirm) That by the *Sitter on the Throne* is meant the *Kings of ENGLAND*; or elſe, how comes King *James* to be found upon it? (For it is evident that he wrote the Book afore-quoted, after he was come to the *Engliſh* Throne.) I muſt deſire it alſo to be obſerv'd, That in Scripture-Prophecy, one King, or Sitter on a Throne, is ſet to ſignify a whole Succeſſion of them. Which is ſo well known to all the Candidates of Prophecy, that I muſt not waſte my time in the proof of it.

Let us therefore look back to the *Vth* Chapter; where, from what has been ſaid, any one would expect to find ſome mention of the great Atchievements of the Glorious and Renowned Queen *Elizabeth*, immediate Predeceſſor to King *James*. Accordingly we find the Sitter on the Throne to be deſcrib'd there (*verſ.* 3.) as *looking like a Jaſper and a Sardine Stone*; *i. e.* glittering with Jewels,

els, the peculiar Ornament of Great Ladies. The *Rainbow round about her Throne, in ſight like an Emerald*, is her excellent Parliament (the beſt Jewel in her Crown) by whoſe Concurrence the Church deſcrib'd in the next Verſes, was eſtabliſh'd. For *Waters* in this Prophecy are expreſly ſaid to ſignify *People*, *Rev.* xvii. 15. And therefore the Waters that are above the Earth (in which the *Rainbow* is always painted) muſt ſignify People of the *higheſt Quality*; of which our Parliaments conſiſt. And it is further obſervable, that a *great many* Witneſſes of the Truth (ſuch as the Parliament we ſpeak of was) are remarkably call'd a *Cloud*, *Heb.* xii. 1. So that the Rain-bow here, may very well be expounded of the Parliament in the firſt of Queen *Elizabeth*. For that incomparable Princeſs, coming after the Deluge of Popery that her Siſter had brought upon the Church, and like the Sun in the Firmament, darting her bright Beams of Goſpel-Light upon her Parliament, that attended on her Throne; how could it more fitly be repreſented, than by a *Rainbow?* Which alſo is a happy Omen, that our Church ſhould never more be drown'd in Popiſh Superſtitions. The 24 *Elders* ſitting on ſo many Thrones (or Seats) and crowned, are the inferior Clergy, by whom the Reformation was begun, while the Biſhops (all of them almoſt) adher'd to Popery. Theſe Elders therefore now, as having obtain'd ſo ſignal a Victory, are repreſented with *golden Crowns*, and *white Robes*, the conſtant Emblems of Succeſs to the Evangelical Party. The *Thunders*, *Lightnings*, *and Voices* from the Throne, are the *Laws* then made for diſpoſſeſſing the Romaniſts. The *ſeven Lamps of Fire*, are a Type of the Church, divided (according to the ſolemn * uſe of this Prophecy) into ſeven Intervals: the *Lamps* (anſwerable to the Candleſticks, *Rev.* i. 20.) denoting the Church, conſider'd as ſeven Churches with reſpect to the ſaid Intervals; and the Fires in the Lamps reſembling the † Spirits, Angels,

* *Thus the ſeven* Seals *of the Book*, Chap. V. 1, &c. *are but* one *continued Seal* (*or Myſtery*) *running through the whole Book. And this Seal is called ſeven Seals, only in reſpect of the Diviſion of the Book into ſeven Parts. For if the Spirit had been pleas'd to conſider the Book without reſpect to any diviſion, he would have mention'd but one Seal. And again, if he had pleas'd to divide the Book into ſeven times ſeven Parts, he would have made ſo many Seals. The like may be underſtood of the ſeven* Lamps *here, and the ſeven* Horns *of the Lamb*, Chap. V. 6. *denoting the Church, conſider'd as divided into ſeven Intervals; and of the ſeven Lights in the Lamps here, and the ſeven* Eyes *of the Lamb there, denoting the ſeven Spirits of God, (that is, Angels, or Miniſters of his Church;) [or the Holy Ghoſt that influences and inſpirits them.] For* one *Spirit, or Angel of a Church, ſignifies the* whole *Succeſſion of its Paſtors during any one Interval. And again,* one *Holy Ghoſt is call'd ſeven Spirits, with reſpect to the ſeven Intervals of the Church that he preſides in.*

† Rev. iv. 5.

or * Ministers of the Church; as the seven *Stars* are expounded in the place just now quoted. The *Sea of Glass*, ver. 6. is a Type of the *People* (for so the *Sea* almost always signifies in this Prophecy) and this *Sea* is said to be of *Glass like Crystal*, to denote at once their Clarity, in respect of their abhorrence of Popish Superstition; and their Brittleness, in respect of their proneness to Faction. By *the living Creatures* are meant the Protestant *Bishops*, soon after the first sitting of this happy Parliament, consecrated, and settled in their respective *Sees*. These are said not to *rest day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Whereby is intimated that a pure Liturgy was now establish'd, in honour only of the Holy Trinity (and not as formerly, of Saints and Angels) whose constant Morning and Evening-Services are full of Doxology to the blessed Trinity, like that in the Prophecy. And such is ours exactly; *Glory be to the* [1] *Father, and to the* [2] *Son, and to the* [3] *Holy Ghost; as it* [4] *was,* [5] *is now, and ever* [6] *shall be.* I know Interpreters are wont to content themselves with expounding this Doxology, *Holy, holy, holy*, &c. in general terms, of the Honour that is given by the Church to the blessed Trinity. But I desire it may be consider'd, that no account can be given in this way, of the Addition of those words, *which was, and is, and is to come.* This Passage whoever rightly weighs, will easily conclude with me, that (since it is no where found in Scripture, but only in the *Revelation*) it is us'd here with particular respect to that celebrated Form of *Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be.* The Church and constant Liturgy being thus establish'd, they all joyn in solemn Thanksgiving (prescrib'd by the living Creatures, or Bishops) for so great a Blessing, *ver.* 9, 10, 11. in these words, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all* [† these] *things, and for thy Pleasure they are, and were created.* They who think the Creation of the World 4000 Years before (and for which the whole Church hath ever since given Glory and Praise to the great Creator) is here the thing the Church gives Thanks for, must needs be guilty of a very great Impertinence, for no such thing is once hinted in the whole Relation. This therefore is a Thanksgiving for a *New Creation*, as the ‖ Scripture is wont to call it, that is, a Restitution, or Reformation. And yet not that Reformation neither, which was made in the World by the first preaching of the Gospel; which may be gathered from the very Title in *ver.* 1. where these things are all call'd

* *That by* Spirits *in this Prophecy, are meant* Ministers, *appears from* Rev. xvi. 13, 14. *where the Spirits of Devils working Miracles, must needs be the Ministers of Anti-Christ: Consequently the* Spirits *of God, must needs signify the* Ministers *of Christ.*

[1] Holy, [2] Holy, [3] Holy, [4] Lord, [5] God, [6] Almighty; [4] which was, [5] and is, [6] and is to come.

† Τὰ πάντα, *as if it had been* πᾶντα πάντα. *Thus the Prepositive Article is expounded* Joh. xi. 51, 52. 2 Cor. v. 4. & vii. 11. Gal. v. 8. 1 Thess. v. 27. 2 Thess. i. 11. & iii. 14. 1 Tim. vi. 14. Col. iii. 8. Rev. xix. 20. Heb. v. 4.

‖ Isa. xli. 20. xlv. 8. lxv. 17, 18, 19, 20, &c. Eph. ii. 10. & iv. 24. 2 Cor. v. 17. Gal. vi. 15.

call'd *Things that must be hereafter:* So that it cannot possibly be the Church that was establish'd in St. *John*'s time; but must be that which was *reform'd* (according to the Primitive Patern) afterwards. Thanks therefore is here given to God for bringing in the Reformation by Queen *Elizabeth*. Which Exposition is exactly answerable to that which has been given at first of *Rev.* v. 1, 2. where it appear'd that the *Sitter on the Throne*, and the *strong Angel proclaiming*, was King *James* the First. For if that be granted (as it needs must be) who can his Predecessor be, that establish'd the Reformation, but Queen *Elizabeth?* And thus much of Things *before*.

Let us now see what follows upon the Angel's *proclaiming*. The next Verses tell us, that *No Man was found* (*viz.* in K. *James*'s Reign) *able to open the Book*; to the great grief of the People of God sollicitous of these Mysteries, whose Person in this * St. *John* himself sustains, *ver.* 4.

* *It is usual for the Prophets Actions to represent the Peoples.*

For which see the whole fourth Chapter of Ezekiel. *Also* Chap. xxiv. *from* ver. 15, *to the end. And many other places of that Prophecy. Also* Isa. xx. 2, 3, *&c.* xxii. 4. Jer. iv. 19, 31.

At length, to wit, *Anno* 1632, appears Mr. *Mede*, being one of the *Elders* of this Church, with an admirable Explication of the Book. And he is the first that ever hit upon the way of it. Which, as it is easily defended, and is actually done by Dr. *H. More* in a little Treatise he calls *Appendicula Apocalyptica*; so is it openly confess'd by † Mr. *Jurieux*, a learned Writer of the French Church, in these words; *Joseph Mede, in my Opinion, is the first that understood any thing of the Sealed Book.* And it is evident that Mr. *Mede* has got the Name of expounding the *Sealed Book*, from all Interpreters whatsoever: there being no Man that has expounded any one Seal to purpose, but he is a professed Follower (that I may not say, Admirer) of Mr. *Mede*. Insomuch that even those Judicious and Learned Divines (for in this Stile their Title-page speaks them) the Continuators of Mr. *Pool*'s Work, tho they shew themselves very loth to follow him (as being perhaps of a different Communion) yet are they forc'd to do it, almost all along, with frequent Elogies of his Fame and Learning. And where they venture to dissent from him, they are very unhappy; of which this Paper will admit of but one Instance, which is this. Mr. *Mede* expounds the first Seal (containing a Vision of a *White Horse*, whose Rider *went forth conquering*

† Accomplishment of Scripture-Prophecies, *Par.* I. *Chap.* 8.

conquering and to conquer) of the wonderful ſucceſs of the Preachers of the Goſpel. This the Divines think to mend, by expounding it of the Victories of the Roman Heathen Emperors. But they conſider not, that *Whiteneſs*, tho it be uſed in the *Revelation* twenty times (if I have rightly computed them) yet it is never applied but only to the Saints. Beſides, particularly as to *Horſes* of a white Colour, (a Type, which tho perhaps tranſlated from the *Romans* (as ſome others are obſerv'd to be) whoſe * Triumphs us'd to be perform'd with *white Horſes*: yet in this Prophecy they are ſo appropriated to the ſucceſſes of the Goſpel, that) let any Man read but *Rev.* xix. 11, 14. and he will be afraid to interpret them to any other purpoſe than Mr. *Mede* has done. For it is a very dangerous thing to give away the peculiar Badg and Livery of the Servants of Jeſus Chriſt to Pagans, tho Emperors. For indeed, the Colour of the Roman Conquerors was not *White*, but *Red* (that is, bloody) and expreſly ſo call'd, *Rev.* xii. 3. as the Divines aforeſaid own upon the place. But if any Conqueſts were of a deep Crimſon, they were the Victories they atchieved over the Saints; of which yet the Divines do not bluſh to expound the White Horſe and his Rider, as the more probable Opinion. Laſtly, it ought alſo to be conſider'd, that the Rider in the firſt Seal went forth *CONQUERING AND TO CONQUER*; which is no Tautology (tho the Divines are pleas'd to over-look it) nor is the like Expreſſion us'd (that I remember) any other where. But it is very appoſite to expreſs the going forth of Jeſus Chriſt in his bleſſed Apoſtles, to eſtabliſh ſuch a Kingdom, as ſhould never be deſtroy'd, but ſhould ſubdue † all other Kingdoms to it ſelf for ever. Whereas if we apply it to the Roman Emperors, it is both frivolous and falſe. The former, becauſe the Conqueſts of *Rome* were in a manner finiſhed before the Times there refer'd to. It was *Senectus Imperii*, the old-Age of the Empire, as ‖ *Florus* calls it. And the latter, becauſe *Rome* never could be ſaid to go forth *CONQUERING AND TO CONQUER* (unleſs we will make the Repetition to ſignify juſt nothing) but rather, conquering for a while, that afterwards ſhe might tumble down, and break in pieces with her own weight.

Thus much I thought good to ſay upon this occaſion in Vindication of Mr. *Mede*, that it might not appear ſtrange, if we fix upon him for the *Elder* predicted in *Rev.* v. 5. that gave the firſt notice to the Church, of Chriſt's having prevail'd to expound the ſealed Book; for Chriſt was pleas'd to uſe him as his Inſtrument in expounding it.

And

* So *Liv.* v. 28. 1. triumphantem albi per urbem vexerant equi. *Ovid. de Ponto* II. 8. 49. *Claudian. de bello Getico, v.* 127. *Plin. Panig.* 22. 1. And *Apuleius* in his *Apologia*, Peram & Baculum Philoſophis exprobrares? Igitur & triumphantibus quadrigas albas, *&c.*

† Dan. vii. 27. Rev. xi. 15.

‖ Prozm. ad *lib.* 1.

And this Exposition was set forth * *Anno* 1632, that is, in the Reign of King *Charles* the First, of blessed Memory; which is signified by that Elder's being here made to give Christ the Title of *the Lion of the Tribe of* Juda, *the Root of* David: For Christ is set forth according as he appears in his Church; sometimes as a Great † Conqueror, otherwhiles in great ‖ Distress. Now in King *Charles* the First, Christ appear'd as *the Lion of the Tribe of* Juda, *the Root of* David. For by the Tribe of *Juda* (so famous in the * Scripture for their Loyalty, and constant adhering to *David* and his House, when the rest of the Tribes rejected him) are signified the Loyal Party in King *Charles* his time, that serv'd him faithfully, and followed his Fortunes. These own'd him, when the rest made it their constant business to oppose him; and at last depriv'd him, not of his Kingdom only, but his Life. Well therefore is he likened to *the Lion of the Tribe of* Juda.

* *So the Author himself dates his Epistle to the Reader.*

† Rev. xvii. 14.
‖ Rev. xvi. 1, &c.

* *See* 2 Sam. ii. 4, 7, 8, 9, 10, &c. xv. 10, 13. xviii. 6, 7. xix. 9, 10, 41, 42, 43, 1 King. xii. 16, 17, 18, 19, 20.

And he is call'd *the Root of* David, as being (when Mr. *Mede* put forth his Exposition) the Father of that afterwards so Glorious Monarch K. *Charles* the Second; who carried in his Life and Reign so intimate a Resemblance to the Patriarch *David*. For which it may suffice to refer the Reader to the Service of the Church, set-forth upon Occasion of his Majesty's most happy Restauration; for there the Parallel is conspicuous. Only one thing may yet further be observed; that, as † *David*, so K. *Charles* II. also, *brought in again the Ark of the Lord, and set it in its place.* Which is a thing so remarkable, that it might justly prejudice the whole Hypothesis I here proceed upon, if after the said Year 1632, (wherein came forth Mr. *Mede*'s Exposition) there be no notice taken of the various fortunes of the Church of *England*, which happened to her, to the amazement of the World, within the space of eight and twenty Years extfollowing. For any one will be apt to think, that the subverting of the Church, and killing of the King for standing by it, and usurping his Son's throne for twelve Years time, on the one side; and then, the wonderful Work of God in restoring both King and Church in the Year 1660, on the other side, are things as worthy to be made the subject of this Prophecy, as any thing that has, or can be said of any of the former Princes. Let us therefore see what follows in the Prophecy.

† 2 Sam. vi. 17.

Vers. 6. Καὶ εἶδον, καὶ ἰδοὺ, *And I looked, and lo,* (a Preface, which is never us'd to any ordinary matter) *in the midst of the Throne, and of the four* ζῶα, *and in the midst of the Elders, a Lamb standing*

as if it had bin ſlain, (*i. e.* a Lamb revived after having been ſlain) *having ſeven horns, and ſeven Eyes; which are the ſeven Spirits of God ſent forth* (τὰ ἀπεσταλμένα, *which* * *had been ſent forth tho now returned,*) *into all the Earth.* That by this Lamb is meant the Church, appears not only by his Horns (which conſtantly in *Daniel*, and in this Prophecy, ſignify Kingdoms; and, we know, the Kingdom of the Lamb is his Church;) and by his *Eyes*, which are expounded *the Spirits*, Angels, or Miniſters of God, *that had been* † *ſent forth into all the Earth*, or expos'd (as we ſay) to the wide World (during the King's exile,) but were now reſtor'd to their rights again: but alſo from an unqueſtionable place in *Rev.* xvii. 14. where it is ſaid of Antichriſt, and his Complices, that they ſhould *make War with the Lamb, and the Lamb ſhould overcome them; for he is Lord of Lords, and King of Kings, &c.* Now it is evident, that Antichriſt neither did, nor could make War againſt the *Perſon* of Chriſt, but only againſt his *Church*; whence it undeniably follows, that by the Lamb is meant the Church of Chriſt; or rather, Chriſt victorious in his Church; for it could not elſe be ſaid of the Lamb, that he is *Lord of Lords, and King of Kings.*

* *So juſt before in this very Verſe* ἐσφαγμένον *is the Lamb which* had been ſlain, *but is* now *revived.*

† *They are the ſame* Spirits, (i. e. *Miniſters of the ſame Church, which was eſtabliſh'd by Qu.* Eliz.) *that are ſpoken of here, and in* Rev. iv. 5. *only here they are ſaid to have been* ſent forth, *or driven from their Reſidencies, in the Sectarian Perſecution; which had never happen'd before to the Church by her eſtabliſh'd. And note, that as the* Lamb *ſignifies Chriſt, or his Church; ſo the ſeven* Spirits *ſignify the Holy Ghoſt, or his Miniſters, indifferently as the Senſe requires.*

Let us therefore, in the Verſe we are upon, underſtand by the *Lamb ſlain*, Chriſt in the Church of *England*, naturally ſlain in the Perſon of his Repreſentative, King *Charles* I, and politically ſlain in the King his Son, and in the Church, which ran the ſame fate with them; and then, by the *Lamb* looking *as if it had been ſlain* (that is, revived after Slaughter) *and ſtanding in the midſt of the Throne*, &c. muſt needs be ſignified the Reſtauration of the King and Church, who *came, and took the Book out of the right Hand of him that ſat upon the Throne*, ver. 7. that is, he came and took the Regal Power (to which it peculiarly belongs to *DEFEND the FAITH* of that Book) out of the Hand of him, or them, who at that time were in Poſſeſſion of it.

And it evidently appears yet further, that this Lamb cannot be Chriſt in Perſon, taking any Book out of the Father's right Hand; 1. Becauſe St. *John* did not ſee him all the while till now. 2. Becauſe it is expreſly ſaid, that he *CAME*, and took the Book; whereas, if he had been all the while at the Sitter's right Hand before,

before, it could not have been said, that he *CAME* and took the Book out of it. 3. Because upon the Lamb's taking the Book, *the Elders* (who are certainly Mortals upon Earth; the word never having been us'd to express any other) *sung a new Song*, ver. 8, 9. which shews, that they saw the doing of it; and consequently, that it was done on Earth; and therefore not by Christ in Person. All which I here offer, besides eight Arguments in my *Resolution*, &c. to prove the Throne to be an *Earthly Throne*. It remains therefore that all these things were suffer'd and done by Christ in King *Charles* the First and Second, and in the Church in their times; since every thing agrees thereto so exactly, and is not applicable to any other King and Church in the whole World.

I have here given only a taste of my intended Exposition; but such a one as is sufficient to convince any Man, that is not hardned against Conviction. For he that can think so many wonderful things to have happen'd by chance; and in such *order* too, as to favour my Hypothesis, but not at all respected by the Spirit in the Prophecy, is in a very hopeful way of believing the World it self to have been made by a fortuitous concourse of Atoms, and that it is not rather the Contrivance of an Infinite Wisdom, and the Workmanship of an Almighty Hand. Altho (to note this also by the by) the Hypothesis I have here laid down, leads me not only through the Chapters now before us; (as shall be seen hereafter, if God will) but as easily, and as certainly, through the whole Book of the *Apocalyps*. In fine, I crave no favour for this Notion: if it be false, let it not want the Censure it deserves; but if true (as I am certainly perswaded, and as he will find, that gives himself the trouble to consider it:) it must needs be joyful News both to the Church of *ENGLAND*, and to all others that she holds Communion with.

For, in a word, the Church and Kingdom describ'd in the fourth and fifth Chapters of the *Revelation* (since it is certain that they are a Body, or Society of Believers Militant in this * World, and not Triumphant in the other) must needs be that Church (or rather, State of the Church) which was to succeed the fourth Monarchy, and is commonly known by the Name of the Fifth: Because the supream visible Head of it, is likened to God, not at large, or with respect only to his Power, Goodness, Wisdom, Majesty, and the like; but with particular relation to his † *living*

* See the *Resol. of three Quest.*

† Rev. iv. 9, 10. v. 14.

for ever and ever. And ſo likewiſe, when the King and Church reſtor'd, are ſet forth by that glorious Type of ἀρνίον ὡς ἐσφαγμένον, *a* * *Lamb* [looking] *as if he had been ſlain*, and were reviv'd again, and exalted to the right Hand of the Throne of the Majeſty on high; the very ſame thing is intimated, to wit, that the Kingdom and Church ſignified by the revived Lamb, ſhould never die, *Death ſhould no more have Dominion over them:* like as it is noted of the true Lamb after his Reſurrection, *Rom.* vi. 9. For this Reaſon, I ſay, the Kingdom of the fourth and fifth Chapters of the *Revelation*, muſt needs be the fifth Monarchy, becauſe the King thereof is likened to God and the Lamb, with particular reſpect to their *living for ever and ever.* For as every King reſembles God in his *Power*; ſo none reſembles God in his *Truth*, but a Lover and Defender of the Truth; none in his *Mercy and Goodneſs*, but a Merciful and Good King; none in his *Immortality*, but a King, or (which is all one in Prophecy) a Succeſſion of Kings, that ſhall never have an end.

* Rev. v. 6, 7.

Now there never was, nor ever will be any ſuch Succeſſion, but only that of the fifth Monarchy. And this is call'd *a Kingdom which ſhall never be deſtroyed; neither ſhall it be left to other People, but it ſhall break in pieces and conſume all the other Kingdoms, and it ſhall ſtand for ever*, Dan. ii. 44. The like is ſaid *Dan.* vii. 27. *And the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the Moſt High, whoſe Kingdom is an Everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.*

If it be ſaid, That the Kingdom of *England* was deſtroy'd by the Rebellious Parliament in Forty Eight; I anſwer, A Kingdom is not ſaid in Scripture to be deſtroy'd, unleſs it be ſeiz'd by *another People.* And this is abundantly evident in the Roman Kingdom; which running through ſo many Changes of Kings, Conſuls, Decemvirs, Tribunes, Dictators, Emperors and Popes, is yet reckoned but as one and the ſame Kingdom, as will not be denied by any Man.

The *Church* indeed is not like a *Kingdom* in this reſpect; for even Engliſh-Men, if of a different Communion may deſtroy the Church of *England.* For in ſpiritual things there is as much difference, and more, between an Orthodox Engliſh-man, and an Engliſh-man that is an Heretick or a Schiſmatick; as there is in

Civil

Civil Matters, between a Native of *England*, and of another Country. And as no Man would ſay, that the Church of *England* was deſtroy'd, when only ſome Members of that Church are remov'd, and others of the ſame Communion put in their places (which yet I pray God may never be,) ſo the Scriptures do not reckon a Kingdom to be deſtroy'd, no not altho the very Form of Government be ſubverted (the Caſe of Kingdoms being not ſo tender in this Point, as that of Churches, whoſe Government ſeems to be unalterable, as being of Divine Appointment) while it continuces in the hands of the ſame People. And therefore the Perpetuity of the fifth Monarchy is remarkably deſcrib'd in theſe words, amongſt others afore-quoted, that *it ſhall not be left to other People*, as all the other Monarchies were to be.

And then, as for the Church of *England*, tho that was to die, together with the Perſon of the King that was then Head of it: yet ſince the King (together with the Church) reſtor'd again in 1660, is compar'd to the Lamb ſlain, and riſen again, and exalted to the right Hand of God, *Rev.* v. 6, 7. there ſeems to be no fear, that the Church of *England* ſhould ever be deſtroy'd another time, ſince it is ſo remarkably ſaid of *Chriſt* himſelf (who in this is made a Figure of his Church) that *being raiſed from the Dead he dieth no more, Death hath no more Dominion over him.*

If it be ſaid, That the Church of *England* is too ſmall and inconſiderable for the Accompliſhment of the things ſpoken of the fifth Monarchy; I anſwer, the fifth Monarchy is compar'd but to a *Stone cut out of a Mountain*, Dan. ii. 34, 45. and ſuch is the *Stone* of the Church of *England* to the *Mountain* of the Church of *Rome*, out of which it was cut, and that, *without Hands* too: So that if the Church of *England* in the beginning of its Reformation, had been vaſt and mighty in Extent and Numbers, it could not poſſibly have been the fifth Monarchy: but being but a *Stone* to a *Mountain*, it may very well be it, which ſhall become it ſelf in time *a great Mountain, and ſhall fill the whole Earth*, Dan. ii. 35. The like is foretold of this State of the Church, *Iſa.* lx. 22. *A little one ſhall become a thouſand, and a ſmall one a ſtrong Nation: I the Lord will haſten it in its time.* Since therefore there is no queſtion but the fifth Monarchy was to begin in a ſmall People; and as little, that God can bring his Purpoſes to paſs whenever he pleaſes: the Littleneſs, the Smallneſs, the Inconſiderableneſs of the

the Church of *England*, can be no juſt Prejudice againſt its being the fifth Monarchy, but is rather an Argument to evince it.

But enough of this, and perhaps too much: For what will it all ſignify? I cannot believe it, ſays one; it is impoſſible, ſays another. To theſe I ſay, I cannot help their not believing it; and we know, *with God nothing ſhall be impoſſible.* But if any one of them will give himſelf the trouble of a diligent and ſerious ſearch into the Buſineſs; to ſuch a one I dare aver, that he will find it a far more eaſy and compendious way to disbelieve, than to diſprove it. May the God and *Father of Lights*, ſo illuminate all our Minds, and ſanctify all our Hearts with his holy Spirit, that both the erroneous may come over to the Communion of this excellent Church, the wavering may be eſtabliſh'd in it, and the ſtedfaſt may walk worthy of it. *Amen.*

FINIS.

SOLI TRIUNI GLORIA.